

CHINA'S MYSTERIOUS JEWS.

A Colony That was Once Rich and Powerful—They Have Lived in China 1500 Years.

In the heart of China, 700 miles from Shanghai, on the banks of the Hoangho or Yellow River, live seven families of Chinese Jews, the remnant of seventy clans, 5,000 strong, who came into the Celestial Kingdom at the time of Mingts II, who reigned about 319 A. D.

These seven families represent what at one time was a power in China, a city of Jews, so wealthy and esteemed that an emperor built a magnificent synagogue for them and made one of them the treasurer of a great province and another a general in the Imperial army, and honored them in various other ways. Then in the golden age of Judaism in China these Chinese Jews prospered to so great an extent that they grew careless in their worship and neglected the God of their fathers. Today, their synagogue is a mass of ruins most of it sold to furnish food for the seven surviving families, and abject poverty reigns among them. Their sacred books have been sold, their religious rites forgotten, their language has become a mere memory and their origin one of the mysteries of the mysterious Orient.

The existence of Chinese Jews has long been a mystery, for although their presence has been established beyond doubt, yet so much of their history is speculative that scholars and students of Jewish and Oriental history have been at variance as to their origin. The survivors and those seen and spoken to during the last 250 years all bore the unmistakable racial imprint of the Jew. There could be no doubt on that score. Not only that, but they observed most of the customs of their ancestors and worshipped in the orthodox manner. The fact of their Hebrew origin and descent has not been in dispute, but the reason of their presence in China has caused considerable controversy among those interested in such matters.

Some have held that they were the lost tribes of Israel, but this is wild speculation, especially as China was referred to only once in the bible, when Isaiah xlix, 12, says: "Behold—and these from the land of Sinim" China. At the time of Isaiah, 740 B. C., Tiglath Pileser III., a contemporary of Jeroboam II., ruled Egypt and the Jews were even then renowned traders, whose voyages extended into the farthest East. If the Chinese Jews had been the lost tribes, Chinese history would in all probability have referred to them and their own history would have done likewise. Neither is the case.

Chinese history asserts that the Jews came to China during the reign of Mingts II. of the Han or Tsin dynasty, about 319. The history of the Jews themselves declare that they came into China 224 A. D. from Theenchuh Cabul. Their leaders were the heads of the Yen, Le, Gao, Ksuo, Chaou, Kin, Chow, Shih, Hwang, Nee and Tao families. They brought with them tribute of "si yang pu"—cloth from their western ocean. This might serve as a clue to their origin, but it is doubtful which ocean is meant. It may be the Indian Ocean, the Red Sea, the Mediterranean or even one of the inland seas of Asia.

In the days of Mingts II., China was the most highly civilized nation in the world and all the world traded with her. Half a dozen caravan roads led across Asia to the marts of China and the Jews, following their occupation of traders, travelled over them repeatedly. It took 250 days to travel from Syria to China. It is probable that the Jewish traders, finding the country fertile and the people friendly, advised their brethren to emigrate. So a huge caravan was made up and seventy clans or families started for their new home in China. They left Yewse (Judea) in 224 A. D. and travelled by easy stages across Asia. With them went rabbis and learned men, who carried holy books and the sayings of the prophets. Finally, after a year of wandering, the caravan arrived at Peen on the Hoangho, the Kaitung of today, situated to the south of Pekin. No sooner had the caravan arrived than the Chinese bestowed a name upon them—the followers of the religion which enjoined the extraction of the sinew—L'aukiniau. This referred to the Hebrew custom of extracting the sinew or nerve of flesh used for food.

For many years, nearly 600, the settlement at Kaitung prospered and gradually Jewish traders penetrated to all parts of the Empire. They established an important trading station at Ningpo, which they used as a port of entry. So well did they do that in the year 800 another influx of Jews took place and the power and influence of the settlement increased greatly.

Chinese history first mentions the Jews in the eleventh century, when the annals of one of the dynasties refers to them as having served in the Imperial army with distinction and bravery. The next mention is found on a tablet erected in their temple, discovered by a Jesuit in 1511. This tablet declares that the religion was founded by Awoolhan (Abraham), who handed down the precepts to Mayshe (Moses). The synagogue or temple was built in the first year of Lurghing of the Sung dynasty in the twentieth year of the sixty-fifth cycle (1164). Leeching and Woonze's, two rabbis, superintended the construction of the temple, while Yentoola furnished the funds. The structure burned down and was rebuilt in 1279 on Thoshe-tze street, on the southeast side.

The temple was seen in the seventeenth century by one of the Jesuit fathers and according to his description was a superb affair. This authority asserted that the temple was 350 feet long and 150 wide. Before, or rather around the synagogue proper, was a series of courts, extending from east to west. In the centre of the first court was a large and beautiful arch of white alabaster, inscribed with golden letters, dedicating the place to the Creator and Preserver of all things.

In the Holy of Holies beyond, which only the priest could enter at time of prayer stood twelve tables, each bearing a roll of the law—one for each tribe in Israel. In the centre stood another table, for Moses. Each table was enclosed in silken draperies. On the extreme western wall were two tables containing the Ten Commandments in golden letters. On the other side of them was a closet for books and before each, a table, urn and candelabrum.

At service, the men and women sat apart and all took off their shoes. The men wore blue hose. When reading from their Biblical scrolls, the rabbis wore a veil over their faces for Moses covered his face when descending the mountain after receiving the Ten Commandments. A red silken scarf was suspended from the right shoulder of the rabbi and tied in a knot under the left arm. All present faced the west—toward Jerusalem. The name of Jehovah was never pronounced. Eternal (Adonal) being substituted, or the Chinese word "theen" heaven.

As stated, the Chinese Jews gradually rose in power until 1368 began their golden era. In that year a committee was appointed to look after the temple and the Emperor conferred many favors upon the sect. For forty nine years prosperity was theirs. In 1416 Chou Foo Ting, a Jew, was made chief Taotai or magistrate of Che Keang province—and then began the downward career of the Chinese Jews.

The younger generation intermarried with the Chinese, the precepts of their religion were forgotten, and gradually the Chinese Jews wandered away from the teachings of their prophets. Gradually, too, prosperity left them and ill-luck began. Their temple was destroyed again, and when money was needed to rebuild, none was forthcoming for many years. At last enough was obtained, but the glory of their Holy of Holies had departed, never to return. Matters went from bad to worse until, in 1600, some of the young Jews went into the world in an effort to better their condition. One of these sought a mandarin's degree in Pekin, and while there met Matthew Ricci, the famed Jesuit missionary. According to Father Ricci, the stranger called upon him one day and said that as both were of one religion he desired to pay his respects. Father Ricci made inquiry as to the stranger's religion and learned that he was a Jew. Thinking to convert him to Christianity, he took him into the mission chapel, where the stranger bowed before a likeness of the Virgin and Child.

"Why do you bow?" asked Father Ricci in astonishment.

"Because that is a picture of the prophet in childhood," replied the stranger, meaning Moses, probably. Then Father Ricci told him of the coming of the long promised King of the Jews, but the stranger laughed and declared that He was not due for ten thousand years. Three years later Father Ricci despatched three native Christians to Kaitung, but could get nothing definite about the Jewish settlement. In 1618 Julius Aleni, who, because of his great learning, was called the European Confucius by the Chinese, visited Kaitung, but was not permitted to see the Pentateuch, the fame of which had reached his ears.

This Pentateuch, so report had it, was handed down from father to son, from the earliest days of Judea. Of course, the Jesuit fathers were most anxious to obtain possession of this religious treasure and nearly every year ambassadors went to Kaitung with offers of money and influence, but in vain. It was not until 1673 that Father Gazani succeeded. By that time the Jews had been decimated, their wealth was a matter of history and their spirit was broken. Father Gazani was permitted to see the Pentateuch and soon discovered that it was only fragmentary. Upon his return to Europe he published a pamphlet detailing his experience and giving a translation of the tablets and scrolls he had seen. This pamphlet caused much discussion and numerous tracts and books were written to prove that the Chinese Jews were descended from the lost tribes or even Abasuerus Wandering Jew. The stories they grew and grew, until they assumed fantastic proportions and the widest conjectures prevailed.

All sorts of propositions were made to solve the mystery, but nothing of importance was done until 1850, when a Jesuit expedition started from Hong Kong, accompanied by two Christian natives. After being absent for some months they returned with the news that the settlement at Kaitung was in a deplorable state. The few remaining Jews lived in the ruins of the synagogue, have starved and broken in spirit. They had no rabbi, had forgotten their language almost entirely and had sold the synagogue bit by bit, in order to sustain life.

Now, the Chinese Jews number less than one hundred—Jews only in name, wretched, poor, despised, pariahs, mere echoes of the forgotten race.

ROMANCE OF THE ASHLAND MINE.

Located by the aid of Spiritualism and Has Twice Made Its Owners Rich.

The strange story of the Ashland mine and the fortunes of the Hayes brothers are just now topics of immense interest in this part of the country. After a checkered history, in which the mine has been variously rated, first as one of the most magnificent properties of the range, and again as a played out proposition not worth a day's labor, the Ashland is once more in full swing and there is one enough in sight to insure its operation at a tremendous profit for many years to come.

The Hayes brothers, E. A. and J. O., came to this part of the country from Madison, Wis., in 1884, accompanied by their mother, who had a State wide reputation at times as a Spiritualist. The whole family were Spiritualists, and they carried their beliefs to extremes that aroused much scoffing among the experienced miners operating in the vicinity. It is related that Mrs. Hayes used to travel over the pine clad range with a cane, indicating to her sons where they should dig in order to find the fortune which it had been revealed to her awaited them in northern Michigan. Whenever the cane was driven into the earth there the shafts went down. One of Mrs. Hayes finds was the Ashland mine, which has already paid many millions of dollars, and the Germania, on a nearby hill, which at last gives promise of paying for the money expended on it.

Dr. Harrison and other Ashland capitalists, with Hugh Richards of Jackson, Mich., became interested with the Hayes boys in the development of the Ashland. In 1886 the mine was so far developed that the property was turned over to the Wisconsin Central under a limited lease for \$1,000,000. The Hayes brothers retained a sufficient amount of stock to give them a voice in the operation of the property, and they continued to operate the Germania, sinking about \$12,000 a month in the pit, which for years never realized them a dollar.

In 1889 the Hayes family removed to California and expended an immense sum of money in the construction of a palace at Santa Clara, the intention at the time being to establish a spiritualist community which should be the headquarters for the sect in this country. A succession of reverses so depleted the fortunes of the family that on the arrival of the panic the Hayes brothers were reduced to practical penury. There are a good many people in Hurley and Ironwood to-day who hold correspondence showing that in 1896 the Hayes family was unable to pay even small obligations. There was never any acknowledged failure, but the brothers frankly stated that they were unable to pay although they expected within a year or two that all their obligations would be met.

In the meantime it had developed that the Wisconsin Central company, in its operations of the Ashland property, was taking out all the ore in sight without expending a dollar for exploration. It became spread abroad that the Ashland had "pinched out" and that it would very soon have to be closed down. About this time the California palace of the Hayeses

burned to the ground. A year ago last spring the brothers returned to Wisconsin and fought an action against the Wisconsin Central to recover the Ashland property. After somewhat extended litigation the courts gave the Hayes boys complete possession.

Last spring with money raised on supposedly valueless stock in the East, the young men recommenced operations at the Ashland, and in a very short time developed new veins of ore which seemed inexhaustible. The mine has been running with a full force ever since. The Hayeses have paid every dollar of their old obligations, have constructed a palatial residence close to the mine, and are once more on the high tide of prosperity. The property is now paying \$250,000 a year net. The main tunnel has passed under the Montreal River, which is the dividing line between Wisconsin and Michigan, and its head is now squarely under the main street of Hurley, 1,400 feet below the surface.

In addition the Germanis is now doing a paying business, and there is every prospect that it, too, will become a valuable property. Both the Hayeses are now in California campaigning for McKinley.

THE NEWEST PIANO ORGAN.

One Which has a Snare Drum, a Bass Drum and Cymbal Attached.

Whoever might have thought that the limit of portable musical apparatus had been reached in the piano organ on wheels, which has, of recent years, become so familiar in the streets would be undeceived if he could see an outfit that had lately appeared in Upper West side streets of the city. This is a piano organ on wheels with novel attachments.

At each side of the organ itself there is built out, low down, about on a level with the top of the skeleton vehicle in which the organ is carried, a platform that is like a substantial bracket shelf. On the shelf that projects from the right-hand side of the organ, and so toward the rear as the organ is drawn, is fixed a snare drum. On the platform or shelf that projects from the left-hand side of the organ and so over the handles of the vehicle and toward the front as the organ is drawn, are a bass drum and a single cymbal. The sticks of the snare drum and that of the bass drum and a wire ring that is stuck against the cymbal to sound that, are actuated by machinery that is moved by the turning of the crank by which the organ is played. To operate all these things calls for the exercise of more power on the part of the player and to make the work less hard for him the organ crank is fixed in the rim of a balance wheel attached to the shaft.

The organ grinder of the outfit turns the crank on the organ just as he would on any organ and with the same result; but in addition, as he turns, and at such intervals as they would commonly be brought in with rattle and boom and crash.

What with the novelty of its appearance and the striking musical effects produced, the outfit draws a crowd, and it seems to be a money maker, too.

TRAINERS and ATHLETES

MAKE USE OF

PAINE'S CELERY COMPOUND

The Only Medicine

That Gives Nerve Force

Strength and Endurance.

Trainers and athletes in every department of athletics must be vigorous and healthy men if they would excel in bicycle races, football, running, jumping, skating and snowshoeing. The athlete should have a well balanced nervous system, blood fresh and pure, and the organs of digestion should at all times be in the best condition.

For many years Paine's Celery Compound has been the chosen health restorer of our best and most prominent athletes. It has done wonderful work and kept in condition men who have made world wide reputation.

The celebrated John Graham who has trained athletes in Harvard and Columbia Universities, and who is now superintendent of Boston's famous gymnasium, says: "I have used Paine's Celery Compound to my benefit, and have no doubt that any person undergoing great physical strain will find it a grand strengthener."

J. R. Watson, Boston, holding the world's championship as jumper and pole vaulter, says: "The strongest of athletes often feel languid and drawn out. I have tried many things, but have found nothing that does me as much good as Paine's Celery Compound."

James Michael, the great bicyclist, Hjertberg, the champion steeple chaser, and other great athletes have declared that Paine's Celery Compound is the greatest tonic, regulator, nerve bracer and strength giver for all who are weak, rundown or suffering from any ailment.

MALARIAL FEVER.

AFTER EFFECTS LEAVE THE VICTIM WEAK AND DEPRESSED.

Miss Emma Huskinson, a Captain in the Salvation Army, Tells How She Regained Health Through the Use of Dr. Williams' Pink Pills.

From the Sun, Orangeville, Ont.,

Among the oldest and most highly respected residents of Orangeville is Mrs. John Huskinson, whose daughter, Emma, has for a number of years been an acute sufferer from the after effects of malarial fever. A reporter of the Sun hearing of the wonderful effects which Dr. Williams' Pink Pills have had on Miss Huskinson, called at her home to enquire into the truth of the rumor. After stating the reason of his visit, he was kindly received by Mrs. Huskinson, who gave him the following facts of the cure: "Some years ago," said Mrs. Huskinson, "my daughter Emma, who is now captain of the Newmarket corps of the Salvation Army, was attacked by malarial fever. She was under a doctor's care for a long time and although she recovered sufficiently to go about, the after effects of the fever left her very weak and the doctor did not seem able to put any life into her. She had frequent headaches, was very pale, and the least exertion would greatly fatigue her. We thought a change might do her good and consequently she went on a visit to Toronto. While there she was advised to try Dr. Williams' Pink Pills and at once purchased a supply. Before she had finished the second box she noted a marked change for the better; her appetite improved, her color returned, the feeling of exhaustion had disappeared, and by the time she had taken half a dozen boxes she was enjoying the best of health, and all her old-time vigor had returned. Although her work in the Salvation Army is hard and exposes her to all kinds of weather, she has since been able to do it without the least inconvenience."

"Some time after my daughter's cure I was myself completely run down, and to add to my trouble was seized with a severe attack of rheumatism. Remembering the benefit my daughter had received from Dr. Williams' Pink Pills, I decided to use them and before I had taken half a dozen boxes I felt fully recovered and have been in the best of health ever since. My advice to all ailing is to use Dr. Williams' Pink Pills for Pale People."

Dr. Williams' Pink Pills have restored more weak and ailing women and girls to robust health than any other medicine ever discovered, which in part accounts for their popularity throughout the world. These pills are sold by all dealers or may be had by mail at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

The Art of Felling Chimneys.

In England an interesting method of felling lofty chimneys is practised. Its originator is James Smith of Manchester and he is credited with having felled, with out accident, nearly 100 tall chimneys which for one reason or another had become useless. Some of these were from 200 to 250 feet in height. The method consists in removing the stones or brick near the foot of the chimney and substituting an underpinning of wood, which is afterward set on fire. About two-thirds of the area of the base is removed up to a height of five or six feet, so that most of the weight rests upon the underpinning. Experience has shown that when the work is properly done the chimney leans slightly toward the side where the underpinning is inserted, and when a slight crack appears in the masonry on the opposite side, the time has come for fire to be applied. As the chimney falls it partially telescopes in consequence of the shock produced by dropping into the void left by the burnt timbers.

The Evaporation of Gold.

Sir W. C. Roberts Austen has proved, through an experiments extended over four years that when a column of lead is allowed to rest upon a column of gold a slow diffusion, or evaporation, of the gold takes place, resulting in the appearance of traces of gold in the lead. When a degree of heat not sufficient to melt either of the metals is applied, the diffusion of the gold takes place more rapidly. The tendency of the particles is upward into the lead. As far as is yet known the evaporation of gold occurs only in the presence of another metal.

Taming the Waves With Nets.

A new plan for diminishing the force of waves has recently been tried at Havre. It is the intention of Baron d'Alessandro, an Italian residing in Paris. The apparatus consists of a network of waterproof hemp, 360 feet long by 50 broad, anchored on the surface of the water. It flattens out heavy waves and prevents them from breaking, after the manner of oil spread upon the sea.

"That is what I call a moving appeal," said Tenopet to Gazley.

"You call what a moving appeal?"

"This note from my landlord telling me that I must vacate because of non-payment of rent."

PAIN-KILLER cures all sorts of cuts, bruises, burns and strains. Taken internally it cures diarrhoea and dysentery. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.